Mahabharat Shanti Parva – Swami Ranganathanandaji

01-Mahabharata Shanti Parva

18:21 Moghasque inscription discovered in south of Turkey where treaty between two states the names of vedic gods like indra, mitra etc are mentioned.

19:20 When Buddha went to banaras Varanasi at that time it was an ancient city, Buddha has also mentioned sanatan dharma 'esha dharma sanatana' – I am just clearing the jungle of sanatan dharma to make a path.

02-Mahabharata Shanti Parva

03-Mahabharata Shanti Parva

43:45 Matter, Particle , Field Energy, Field is alone true not matter as per Einstein

04-Mahabharata Shanti Parva

21:25 in Rig veda GOD is said to have two shades, life and death, 'yasya chhaayaa amrutam, yasya mrutyuh'

05-Mahabharata Shanti Parva

38:40 Schopenhauer [sophen-hawar] after reading some of the Upanishad translation, a few pages [Sanskrit to persian to Latin] Europe experienced renaissance [rena-e-sans] when she came in touch with classical greek thought of the 4th century and other BC periods, but western world will experience a more revolutionary renaissance when it comes in touch with the Sanskrit literature, with the great ideas of Sanskrit literature, in the whole world there is no study so beneficial as the Upanishads, they have been solace of my life, they will be solace of my death

06-Mahabharata Shanti Parva

56:05 Least Govt., mimimum government, when we all are self governed

58:00 Civilisation vs Culture

07-Mahabharata Shanti Parva

19:41 Pritivi name comes from the king Pruthu

33:05 Brahmana is a type not caste, highly praised in the scripture, similarly kshatriya

37:57 Meghathenis of Greek 3rd centrury ? visited Pataliputra Doors are not locked etc

50:18 All the virtues which one gets by doing tapas, a politician attains those virtues by discharging responsibility properly, mentioned in another place of Mahabharat.

<u>08-Mahabharata Shanti Parva</u>

35:30 First single virtue of an administrator is to conquer oneself first by self discipline, then others

<u>09-Mahabharata Shanti Parva</u>

03:44 Three virtues buddhi and khyanti (bear and forbear i.e. perseverance), indriya nigraha, and liberal to keep intact the organization and administration

07:25 whistle blower protection by the king (king should be honest); honest should be protected by the king

14:25 12th book 88th chapter – question asked by judhisthir – How to organize the kingdom and protect it

31:15 Question on path of Dharma

36:26 spiritual guru is greater then Mother and Father – reason from parents physical body is received, from spiritual guru one gets spiritual birth i.e. divine, ajara and amara.

39:14 Truth and Dharma – 110th chapter – how one to behave who follows the path of dharma – practical ethics

41:55 never dissociate truth from dharma – what is dharma – which is conducive to supreme happiness and welfare (wellbeing) of the beings of the world [Man and animals], truth must be related to dharma. This is must be properly discriminated,

42:50

49:50 yat bhuta hitam atyantam – welfare of many ; when life is at risk and for marriage

52:31 Drushyamaneshu bhteshu … creatures are seen is afflicted by diverse troubles and almost continually, in what way one will overcome the difficulties

54:10 sarvan devan namasyanti sarvan dharman ca … durgani ati taranti te - those of honor …….. and listen to the doctrin of .. creeds, they have faith and endowed with tranquil soul, succeed in overcoming all difficulties

01:03:44 Story narrated by Bhisma in 24th chapter of shanty parva – bhagavan karmana kena…. – a king named syudumna / sudumna attained fame and glory by discharging Kingly duty – how that king achieved that glory by discharging his duties

10-Mahabharata Shanti Parva

00:00 story of Ashrama (younger brother) and Shankha (elder brother) and how the king syudumna / sudumna by delivering justice attains the highest glory

10:04 Vyasa continued – Chhandamaana….

16:58 Vyasa contd.. by following the rule of the state / executing the law of the state the king sudumna achieved high glory

18:34 danda eva hi rajendra ksheto dharma na mundanam

20:30 Karma Yoga of Swamiji – Each is great in its own place

27:30 Principle of Dharma and Principle of Truth - Story of holy sage living in a forest and a small ordinary dog told by Bhishma – morale do not give a higher status to a person who is not fit for it

55:18 Four types of power – Bahu balam (physical), Buddhi balam (Intellect), Atma balam (Self) and yoga balam (

57:37 IMPORTANT - How a king and a state which is weak surrounded by threatening enemy states can survive ? story on how to a weak state will survive at the times of trouble . Make friend of the enemy state(s) – an ancient story is told by Bhishma…………

11-Mahabharata Shanti Parva

00:00 Story of cat / marjara lomasha and mouse / mushika palita and on a nyagrodha tree to illustrate to befriend an an enemy when one is weak

41:40

47:30

50:10

54:07

58:51

12-Mahabharata Shanti Parva

00:24

07:43

10:12

14:35 Conlusion of the story of palita mouse and lomosha cat

16:21 Last verse (of chapter 110?)

17:12 on softness and hardness : sometimes softness is better then hardness – oft quoted verses – the king should be soft when requires and hard when situation calls for

23:18 story of viswamitra during famine time of 12 years ; who stole a piece of dogs meat from a butcher's home –

26:28 Bhisma uvaca – rajamula maharaja yogakshema….

30:03 Famine story verse starts – Viswamitra stole dogs meat from a butcher's house

53:16 Butcher answers

57:06 Viswamitra told story of Agastya and batapi

58:48 Butcher says – …..do not do what is wrong

59:30 Viswamitra answers - …. In order to protect the body I will steal this piece of meat now,

01:01:12 Important - Butcher says – wise people obtain all their wishes in this world by conquring hunger, why do not you do so ?

01:01:58 Important – Viswamitra answers - ….. my heart is in peace, but to preserve the root of all religions, i.e. without a body there is no religion…, I shall eat food which is unclean

01:02:55

01:03:30 VERY IMPORTANT - pibanti eva udakam gava – you have no right to preach …. Me, even though all frogs make noise, the bull does not care and drinks water

<u>13-Mahabharata Shanti Parva</u>

00:05

02:09

04:11 Bhishma says –

05:53 Important - Bhishma concluding the story of viswamitra eating dogs meat – thus a wise person who is firm and determined falls in a difficult situation and tries to live will do everything to protect life. Only when you are alive you can do good things…. Therefore try to protect your life.

07:00 tasmat kaunteya … therefore o yudhisthira the wise person in determining what is dharma and what is adharma, depend upon your intelligence, your reason, then you must conduct yourself in this world. ….. upto this it is apad dharma – how to save oneself in difficult situation

07:55 Now moksha dharma, before this raja dharma (politics, economy etc), which is dharma, artha and kama… story of pigeon – story of self sacrifice –

15:03 Story of Aswamedha parva – mongoose with half golden body who rolled over the floor to make the other part of the body golden – a family (parents and two children) sacrificed their lives for the guest by giving the guest all there food during famine time

17:49 Yudhisthira – which dharma to follow…

18:13 VERY IMPORTANT one sometimes suffers due to too much generous, forgiving, in religion and politics …

19:18 VERY IMPORTANT protecting the person who has taken refuge [one king pardoned an afgan invader but next time the afgan invader destroyed the king]

21:02 Bhisma tells the story of the pigeon – told by Parashuram / Bhargava to muchukunda – bird catcher who is greedy …

28:45 IMPORTANT

55:09 IMPORTANT – The bird catcher left for Himalayas for mahaprashthana like pancha pandavas

58:33 IMPORTANT - Transcendental life ….. loka (body mind (mind related to sense level)) and lokattara (transcendental)

<u>14-Mahabharata Shanti Parva</u>

10:55 Moksha Dharma –

15:44 Freud discover deeper level of mind which is only sensory

21:30 Letter fromSwamiji to Maharaja of Mysure they alone live who live for others rest are dead then alive

24:15 Virtues of inner nature of men

26:04 IMPORTANT - 153rd chapter of shant parva of Bhandarkar edition swdhyasya … - that which is regarded in the world …. What is shreyas (real welfare, preya – only pleasurable) … what is the supreme good which should be done under dharma , what is the mulam / root of dharma ?

30:00 One grows spiritually through shreya ….

32:28 VERY IMPORTANT - Bhishma says - dharmasya bidhayo naike … out of many dharma one dharma is supremely beneficial which is dama, dama means discipline of entire sensory energy …. Dama …. Nishreyasa / moksha … definition of brahmana (41:39) who strives for higher spiritual life,…

50:00 Operation of Dharma in a state – raja dharma

51:00 IMPORTANT – Definition of Dharma under moksha dharma – tuladhara merchant to …

59:50 V? – Often quoted – IMPORTANT - sukham dantah prashwapiti sukham ca pratibuddhyate sukham.. lokanscha…manachasya prasidati – the one who … self disciplined, he sleeps well, he wakes well, he is happy everywhere

01:02:00 Forbearance – kshama – kshama birasya bhushanam….

15-Mahabharata Shanti Parva

00:00 IMPORTANT - Virtues of dama – forgivness, patience, non- violence, impartiality, truth, sincerity, conquest of the senses, efficiency, gentleness, modesty, steadiness, generosity, freedom from malice, cheerfulness, sweetness of speech, benevolence

00:43 anindito hi kama…

07:49 Alexander and the sage – only available in greek history in Punjab in 3rd century BC, not in Indian history

11:30 Yajnavalkya in brihadaranyaka Upanishad – bhayam nasty….. – one who realizes the ultimate being, the one self in all beings and become fearless….

12:56 Important – shakuninam dibakashe….

15:00 V 34 chapter 154 – only one defect in dama – eka …. Dame doshah… dwitiyo no upapadyate … people consider this as a sign of weakness by the worldly people

19:34 V? dantasya… a man who has danta what is the need for the forest, a person who has no dama what is a forest residing will do ?

20:48 IMPORTANT - A similar verse in Bhagavat – banepi doshan prabhabanti raaginaam… griheshu sarva indriyani tapah … nivrita ragasya graham tapovanam – … householders can attain realization of GOD

25:50 Vaishampayana continues –

29:26 Chapter 156 – Bhishma introduces the subject of truth – in praise of truth – yudhisthira is asking satyam dharme… among all dharma satya is praised…. I want know about truth

34:35 Definition of impartiality

35:51 Narration of 13 forms of truth (already mentioned in dama ? apparently distinct from one another have same form) naasti satyat paro dharma… there is no dharma higher than truth

37:00 V? - one thousand ashwamedha sacrifices is less then truth

38:40 Bhagavan (as kapila avatar in bhagavat) told to devahuti – I do not accept worship of those people who make full of show, because behind the worship there is insult of me, in human beings,…. They only worship me in the image, I am not pleased with that worship at all, why bhutagrama abamaninah…

43:35 IMPORTANT – Religion has two dimensions – one is technical and the other is scientific, technical has lots of dos and donots, i.e smriti of sahria of islam, these are external to the religion, …. India alone has the understanding of trans sensatory dimension of reality, which is pure religion, in greek there was some understanding of it, Socrates and Plato had full understanding of it according to british….. a famous passage from the book of lowers dickension a famous british intellectual the book is called the greek view of life, on page 68 (edition?) …. You get this sentence, an assessment of the limitations of greek culture, greek view of life, 'the more completely the greek felt himself to be at home in the world, the more happily and freely he abandoned himself, to the exercise of his powers, the more intensely and vividly he lived in action and in passion, the more alien, bitter and imcomprehensible did he find the phenomenon of age and death, people getting older, finally they have to face death, they could not understand anything about this wonderful experience of aging and died. In the young age senses are powerful, you can enjoy, that kind of thing they knew, the other side of the truth they did not knew, transcendental trans-sensesory, they did not know, then he says "of this problem, so far we can judge he received …? Religion, but little light, and still less consolation, the official religion of Greece was extremely worldly religion, their gods were all worldly, they all want worldly pleasure, …. Just a worldly religion they had, Olympian god etcc.,… how can that religion give any insight of the deeper dimension of human personality or of reality.' The music of his brief life …. With the discord un… and even before reason has brought ????ism, …. So he knew what ever religion he is practicing can not answer the problems that are afflicting him, that is the exact situation in the modern west as well, that is also mentioned by Ian ? Foster, another famous English writer referring to Greece, "has a land encompassed within the tiny cicuite, of her city states, much that affects and afflicts the modern man in his relationship to the society, he derived from Greece, what affects us what

afflicts us today, that we get it from the ancient greek heritage, that weakness is being corrected today by coming in touch with the Upanishads, ….

48:41 Unifying philosophy preached expounded by swamiji in the modern world, as Vedanta, unifying man's external life, and man's inner life, in the gita there is a profound message on this subject of man's inner life and man's outer life being beautifully harmonased in a single philosophy called yoga,

16-Mahabharata Shanti Parva

01:07 danda eva hi rajendra… kshetra dharma na mundane –

06:10 IMPORTANT – How to be free from sensory level ? i.e. consumerism

13:45 Introduction to moksha dharma ends

14:05 Yudhishthira asks to Bhisma –

18:01 VERY IMPORTANT - V ? – nashte dhane .. – when one is in great sorrow, what type of buddhi is required to overcome the sorrow

Story of king senajit – whose son had died

24:00 IMPORTANT – Often quoted verse V? - .. punascha adarshana.. anusochasi … trishnaapi sarvam dukham, … buddhimantam cha mudham cha ….. balabantam cha… shukham– from the unknown we come here, into the unknown we go back finally… from sensory desires all sorrow come, … nobody is constantly happy, nobody is constantly unhappy, … happiness comes to all sorts of people … according to situation … those who enjoyes the milk of cow, cow belongs to them, not others, …

27:16 IMPORTANT - V ? - … evam buddhe param gatah, … narah sukham … janah, two sorts of people enjoys happiness in this world, one is extremely foolish fellow, he is always happy, has no problem at all, and the other one, who has become a paramahamsa, one who has gone beyond the buddhi, buddhe paramgatah, realizing the atman, these two extreme people they alone enjoy happiness, in between all of us are in varying stages of sorrow and unhappiness, highly intelligent people suffers more sorrow

30:26 V ? – shoka sthana sahasrani harsha sthana shataani cha… na panditam, - thousands of occasion of sorrow, hundreds of occasions of happiness, they trouble only foolish person, not the wise person, they are able to withstand the changes of the external circumstances,

30:50 V ? – buddhimantam kritaprajnam, shushrushum anasuyakam, daantam jitendriyam chaapi shoka… naram. That man is not touched by any shoka, who have

developed these qualities, buddhimantam – one who has deep understanding, kritaprajnam – actively wise in life and his pursuits, shushrusham who desires to hear higher truths of life, anasuyakam – free from envy & jealousy, daantam – well restrained in the sensory system, similarly jitendriyam – mind also controlled, senses are also controlled, such a person will not be agitated by the sorrows of life,

31:44

32:07

32:55 VERY IMPORTANT V? – Present in bhagavata, manu smriti and mahabharat – yascha kaama shukham loke, yascha diyam mahat shukham …. Shodashi kalam – the happiness coming from the satisfication of sensory cravings, happiness we obtain in the heaves of indra and others non of these happiness can compare in quality and quantity, with that happiness comes, … destroys all cravings, that is real happiness,

39:25 Story from srimad bhagavatm – 11th skandh – King yadu and avadhuta – avadhuta leaned from 24 / twenty four gurus

41:05 All the joys of the all lokas, including deva loka is less then the joy derived from the conquest of the sense desires.

43:51 IMPORTANT – V ? – Purvam deha kritam karma shubham va yadi va ashubham, mudham thatha suram, te dwadasha kritam – the effect of past karma – can be handled with wise way or unwise way,

44:42 pursuing the path of moksha, you come to a state, and you become utterly fearless, no desires are there, no fear is there, …. You are all gentle, yet you are fearless and strong, you donot have desires, because you are full, … when one realizes atman,

45:38 he will give up pleasant and unpleasant, he will be tranquil and calm,

45:54 Famous story of purana – a prostitute name pingala sang a song – even in difficult circumstances, she achieved spiritual knowledge, once this pingala was completely neglected by her lover, and she was in great distress, with certain effort she overcame, that sorrow and depression, achieved peace of mind and spiritual knowledge aswell, pingala said to herself – I am inebriated love for that lover and I the atman which is never inebriated like this, I am running after something, the most beloved which is so close to me, I am not attracted, but I am attracted by someone else from outside, a person with a single piller, a house built on a piller, this cerebral system and the back-bone system is the central piller, on which the house of body is built upon, …. I am became awaken now, I understand the truth, I shall not be subject to this kind of delusion again, sambudhha aham, awaken, nirakara, free from worldly desires, I am no more subject to pleasures of my sensory system, without anxiety I am sleeping soundly, this state of mind is state of

supreme happiness, asha became anasha… pingala is sleeping soundly without any anxiety and worry.

49:09 Bhishma uvacha – hearing these teachings senajit becomes… slowly becomes… his inner life, he attains peace of mind

END OF ONE SECTION ON THE SUBJECT OF MOKSHA DHARMA

49:49 12th book of Shanti Parva Chapter 169 – how to achieve shreya / welfare as asked by yudhishthira to Bhisma

51:04 Answered through a conversation between a father and son - … the whole world is surrounded by death…. In which we are living, …

54:55 Civilization without the knowledge of death

17-Mahabharata Shanti Parva

00:00

00:32 V ? – jibitaarthat… karmabhirna badhyate – nothing can desist / resist the army of death except truth which devours untruth, for truth is immortality

01:15 V ? – Amritam chaiva mrityun cha…. Dehe pratishthita.. mrutyum apadyate mohat satyam apadyate amritam – both changeable and unchangeable / perishable & unperishable resides in body Pursuit of truth leads to immortality and pursuit of delusion leads to mortality

01:40 V ? – shanty yanga rato danto brahma yange sthito munih … - son is saying I shall become bang manah karya jangascha – through the sacrifice of the speech, mind and the body,

02:55 V ? –

03:08 IMPORTANT – nasty vidyasamam chakshu nasty vidyasamam balam naasti ragasamam dukham nasty tyaga samam sukham – there is no eye equal to vidya / knowledge, there is no strength equal to knowledge

03:57 VERY IMPORTANT - V ? – Atmanye amtmana jatah atmanishtho apriyopiva atmanaiva bhabishyami atmanam (?) tarayati prajah – son is telling to father – as the father had told that after brahmacharya, one should marry, then go for vanaprastha, Atman is born out of atman, established in atman, there is no offspring, I shall become one with atman, live in atman, ….

04:56 V ? – naikadrisham.. samata satyata cha –there no greater wealth for a brahmana / seeker of truth …

11:08 Story of Buddha after enlightenment – search your own self (VERY IMPORTANT) - .. greek oracle Athena ? has given a message – man know thyself –

Summary of Bhishma's teaching through the father and son conversation – o king you also discover the truth of atman,

13:33 VERY IMPORTANT - V ? – Question by Yudhishthira – atmana bihitam dukham atmana … sukham – you determine your own happiness, you determine your own sorrow, the theory of karma says you are free either to … happiness or sorrow, depends on you, your discrimination, you are your own master, Sw Vivekananda emphasized it again and again, against the misunderstanding of the karma …., karma is destiny …

14:44 V ? –

17:45 V ? – VERY IMPORTANT – man who realizes atman .. can't … by egos, because it is such a supreme enlightenment, …. Which way a man of realization has gone, they never understand the truth, like birds fly in the sky, can you trace… the bird went away, fish is moving in the water, you can't trace the footprint of fish in the water, similarly the ways of jnani is not easy to trace, it beyond our knowledge and perception.

19:45 V ? – kim phalam jnana yogasya vedanam niyamasya cha, bhutatma va katham jneyam tanme bruhi pitamah – what is the fruit of jnana yoga, and also various disciplines mentioned in the Vedas, how to realize the self of our beings,

20:12 V ? – in this connection I shall narrate you an ancient story a dialogue between manu and prajapati / brihaspati priest of veda

20:45 VERY IMPORTANT – V ? – sattwan kushagram …

22:45 V ? – yatha pradipa ..

29:00 V ? –

29:43 IMPORTANT – V ? – jnanam utpadyate pungsham kshayat papasya karmanah …. Man achieves jnana, when evil actions are ended the mind becomes pure, and the jnana rises in such a pure mind, just like a clear mirror shows the reflection which is there …, similarly in the pure mind this knowledge arises,

31:54 V ? – indriyebhyo manah purvam – beyond the sense organ is manas, buddhi paratarah tatah, buddhe paratarah jnana, jnanat paratam param - … supreme atman is just beyond the jnana

32:52 V ? – bishaya binivartante (also in Gita 2nd chapter, sthilaprajna lakshana)

35:14 V ? - .. has natural self control

36:18 v ? – Atma is extremely subtle

36:58 V ? –

38:02 V ? (foot note of Bhandarkar critical edition) – do not brood over sorrow - …. One should overcome mental sorrow by prajna / wisdom and physical sorrow by medicines –

41:03 V ? –

44:11 V ? – vyakta avyakta … vyaktam mrutyu mukham, manifest is subject to death, subject to change, avyaktam amritam…, that which is unmanifest is immortal, all manifestation is subject to time,

45:50 IMPORTANT – Narayaniyam chapter of Mahabharat - Arjuna and Krishna are avatar / incarnation of Nara & Naryana rishi (sage) 46:00 contd…

18-Mahabharata Shanti Parva

00:00 117th chapter of Shanti parva – Yudhisthira asks the question – man desires to earn money and works hard but not able to fulfill desires – man who has no thirst for desire is happy – this is in the context of moksha dharma – STORY of sage MANKI – took the experience of not getting enough wealth and attained the highest - .. apathy is not vairagya / renunciation – How rishi manki attain renunciation [11:20] – purchased two bulls for agricultural pursuit to earn enough, - unless one is fortunate one can not earn wealth even though one tries very hard ..

16:42 even though one gets wealth after putting effort, there is another factor daivam which is the actual cause of getting it – there are five factors to get result – oneself, ability, materials used .. and the last one is daivam i.e. indeterminate factor, something is there which can not be determined

20:30 na anta… - there is no end of desires –

24:09 VERY IMPORTANT – Kama janami te mulam sankalpat … jayate, na twam sankalpesyami… bhabishyasi – root of kama / desire is sankalpa / determination

26:28

28:26

30:48

31:42 yacha sukham loke yacha divyam mahat sukham… shodhashim kalam – absence of desire is sixteen times more than all types of desires –

33:08

34:00 sarvan Kaman paritejya prapya brahma mahat sukha

41:29 End of story of Manki

41:30 Story of Brahmana going to businessman to learn – Jajali tapaswi and tuladhara businessman

19-Mahabharata Shanti Parva

00:00 Narration by Tuladhara how he achieved the highest knowledge to jajali

09:10 V ? – danam bhutabhyasya ahu sarva danebhya uttamam – the best charity / dana is ….. fearlessness to all

19:25 VERY IMPORTANT - Sanatana dharma - … Buddha also mentioned this as 'esha dharma sanatana'

24:10 V ? – same verse as in Manu smriti … na bitten na bandhubhih … dharma.. … sah mahan – criteria to measure the greatness of a human being – it is not age that constitutes greatness, nor white hair, nor wealth, nor good / powerful friends and relatives, only great knowledge and great wisdom is … - story of young teacher surrounded by elder people –

28:25 – V ? – Story of Shuka and his father and Guru – moksha dharmeshu kushala … [36:35] – Janaka directed shuka to go to mithila king janaka to have final learning / experience about moksha dharma –

45:19 V ? – Shuka / suka started his journey towards mithila capital of Bideha to meet king janaka –

48:25 V ? – Shuka passed through many countries like china, huna etc.

58:04 V ? – Shuka reached Mithila nagari the capital of Bideha kingdom of King Janaka

20-Mahabharata Shanti Parva

00:00 V ? –

13:22 V ? – Bhishma continues – King janaka came to meet shuka / suka

19:00 V ? – VERY IMPORTANT - Shuka / suka uvacha – pitrah.. mokshadharmartha kovidah… - my father wanted me to come to you

24:38 V ? – VERY IMPORTANT - pratyakshe hridi ..

40:13 V ? –

59:00 V ? – VERY IMPORTANT